232 especially for sacrifice and for their function at the election
778 of the king, and there are others dedicated to one of the principal gods, Imana, Riangombe, Rikiranga (see p. 68, also p. 184 of original text [not translated]).

When a calf is born, it is rubbed with butter. As soon
233 as the horns appear, the owner tears off the covering epidermis with his teeth and rubs the little horns with butter so as to make them grow well. The calf is then given a name which is de-
[552] termined by its parentage, color, or some other characteristic, or in memory of some deceased member of the family, a chief, king, etc. The calves are put in the pen for six months before being sent to pasture, and after that the young cattle graze in a separate pasture. In the morning and in the evening, before the milking of the cows, the calves are permitted to suck. If a cow refuses to suckle her calf, both her udder and the calf are rubbed with salt water, whereupon the cow will lick the calf and will also allow it to lick and to suck her udder. In order to wean a calf, the cow's teats are smeared with cow dung (No. 19, p. 423).

234 Before a cow is milked (kukamma), the calf is permitted to suck for a few moments. Then the Murundi squats down near the udder, holding a vessel under it with his left hand and milking with his right hand. In this process a considerable amount of milk (amata) is spilled on the ground since the vessel has a narrow opening. An unruly cow or one that kicks has her legs tied together while being milked. If the calf dies or is slaughtered, the cow gives no more milk. In this case, to make her continue to produce milk, the skin of her calf stuffed with straw or simply a piece of the hide suspended on a stick is held in front of her nose (No. 22, p. 287; No. 48, p. 141; No. 27, p. 95). This is also true in Ruanda, Ankole, and the other Bahima regions. This artless yet useful deception usually tricks the cows, and they lick the hide and continue to give milk. The amount of milk produced by the long-horned cattle is quite small all over the interlacustrine region. It is seldom more than two to three liters daily, in
234 the morning and in the evening. The milk pails (itschjansi)
415 are always made of wood; in most cases they have a cylindrical shape and a rounded lid. Van der Burgt claims that [45] this

794 reason gather myriapods (centipedes) which he must dry in the sun and
796 then string up and wear as a badge when he goes begging for sorghum
[625] or banana bunches in the course of ritual processions.

The disciples of Ryangombe also honor the memory of the master's mother, whose role was rather insignificant to judge by the legend.

Ntamutimuchumyi is mentioned only to state that he was the cause of Ryangombe's first misfortunes, for he was about to dishonor him by depriving him of his property and his rights. He was eventually killed for the sake of the general /368/ welfare and honor by Binego, who arrived at the most critical moment. The name of Ntamutimuchunyi /sic/ is synonymous with felony and treachery.

As for Nkonjo, the slave, she personifies cowardice and coarseness. She is mentioned only with scorn (1).

1. Cf. Book V, "The Legend of Ryangombe," /not translated/.

794 To designate the master's hunting dogs, initiates avail themselves of appellations and epithets replete with allusions. Some of
● 552 them recall the abilities of these animals, others the qualities and defects of human beings. The names of the following animals are readily mentioned:

1. "The (serious) man who never laughs at his fellowman" (Ntamugab' usek' undi).

2. "He who preserves (as a careful owner) a store of smoked meat" (Nyamubikan' umuranz' uruguma).

3. "He who pays the bride price for a girl whose family did not raise her properly" (Bakoska batahana).

4. "The pot-herb which is so odorous, although it is not yet ripe, that it causes people to eat up (at one blow) all the butter in the house" (Urunyegeri rutoto).

5. "Her mother knows her well (including all her faults), so she will make no effort to argue with her because she knows that her daughter is incorrigible" (Nyina aramuzi, ntazamumpora).

794 6. "The dog that runs like the wind" (Nyakayaga).
552 7. "The dog with fringes (with long hair)" (Nyagayonga).

Among the prototypes or figures who appear in this legend,
173 Ryangombe is the one most highly honored.
794 He is regarded as a sort of hunter-king who made volcanoes his favoirte dwelling place after his death.

According to the same narrative, he still enjoys the pleasures of the hunt with his sons, companions, and favorites in those high mountainous and wooded regions. The Batutsi, Bahutu, and Batwa have participated in this cult in large numbers. They observe its /369/ rites faithfully and observe the rules of the arcana. The ceremonies take place mostly at night. Each of the adepts appeals to the spirit or spirits for whom he has a special devotion. The Batutsi have chosen those whose life most closely parallels their own.

643 The chiefs do not like to mix with their subjects to honor those powerful spirits, but they seek out the help of the Bahutu and
794 Batwa who belong tothis cult and have them dance and sing in honor of Ryangombe and his companions. The Bahutu and Batwa alone take part in the ritual processions and collections which are carried out through the villages in summertime.

794 The gestures of this cult are pervaded with earnest and impressive seriousness. Initiation, confirmation, ritual feasts, the taking on and carrying out of vows, the collections and processions, all take place secretly, away from prying eyes. Laymen are not allowed to come near the gatherings, and jests and insults directed at the initiates were seriously punished in the old times. A former queen, Nyiramulema (a wife of King Mutara), was crucified upon the ground in the courtyard of her dwelling by the imandwa for having ridiculed their ceremonies. The tomb of the unfortunate woman lies at Savé, in the Nyarigina quarter.

644 II. Official Posts of Great Importance from the Standpoint of the Crown (Ingoma) as well as from that of the Executive.
Generals and Official Drummers.
Executioners, Capital Punishment, and the "Pit" of the Bugessera.

701 1. The generals or commanders of the armed forces.

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1. They are among others Kanyoni, son of Gatibamenya, and Rubunda, princes of the Ndorwa area; Nyagaketchuru, the woman chief who governed part of Huyi in the Nyaruguru; Mutaga, the king of Urundi who was killed under the reign of Mutara I; Nyirabihoro, another princess from the neighborhood of Uswi; Kabego, king of the isle of Idjwi (in Lake Kivu), and his son Nkundiye.

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This drum is jealously guarded within the enclosure of the royal palace, on the east side in a hut called by the name of imilinga, that is to say, "copper objects."

This term is both metaphorical and euphemistic, and well understood by the people. It is metaphorical so as not to draw the attention of enemies upon the function of the hut, and it is also euphemistic so as to remind the courtiers of the importance of this palladium, which is likened thereby, to the copper threads and bracelets formerly regarded by the Banyarwanda as precious objects. The same hut serves as museum and repository. It also shelters the other royal drums which played a role in the past, before the Kalinga, in its stead, or along with it. /373/

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These drums bear characteristic names. Perhaps they should be regarded merely as symbols or trophies, reminders of victories won in the past by the Hamitic kings over the autochthonous princes. The latter's lands and drums went from their hands into those of the Batutsi monarchs.

The hut also encloses enormous quivers (imitana), arrows, spears, and other weapons of varied shapes and sizes. A certain element of taste must have presided over the selection of this booty, for people who have managed to see them say that the objects in the collection are almost invariably characterized by a certain richness, a great deal of originality, and fairly careful craftsmanship.

644 778 The observers add that most of those weapons and objects were once the personal property of vanquished princes and kings, hence their value in the eyes of the victors.

The Hamitic monarchs have also preserved carefully the skulls of beeves whose sacrifice was established as favorable, and the gourds containing the gall bladder (igisabo), the swollen parts of the large intestine (ishira), and certain other parts (ibiranga) of the immolated animals. Those hermetically sealed gourds make highly effective talismans.

534 The names of the main drums are as follows:

552 Kalinga, the palladium-drum.

644 778 Chyimamugezi, former palladium-drum of King Gihanga.

Nyamigezi, the palladium-drum of Yuhi-Mazimpaka.

Butare ("strong as a rock").

Gissabarwanda ("which reverberates throughout the land").

Sinkangimilyango, "I do not inspire fear into the (local) clans."

Mpatsibihugu, "I went to the defense of the land."

Kiragutse, "It spreads out" (that is to say, "It is of enormous size").

Ndamutsa, "I salute him (the king)," from the verb kulamutsa, [202]/374/ "to salute," because it is pounded in the morning around nine o'clock, when the king appears before his subjects to hear their good wishes and listen to their grievances. It was also used to herald executions of the convicted, a spectacle which formerly drew the interest of most of the court.

533 644 [614] 5. The official drummers are chosen, like the afore-mentioned keepers, from the Abiru clan. They play on the Ndamutsa drum, hence their title of Abalamutsa. They live in the hut consecrated to the late King Lwabugiri (he died in 1895). That is where the ordinary drums are kept, those that are struck from four o'clock in the morning onward, in accordance with an immemorial custom.

644 814 6. The court chroniclers, or annalists. Their professional name is Abachurabgenge, "knowledge makers." They form a sort of closed clan whose members alternate by the king's side and acquaint him with the history of the land and the deeds and actions of his

224 are organized at the beginning of the rainy season.

Elephant hunters work in small groups and use a spear. The following is the procedure when an elephant herd or a single old bull is sighted. At a carefully chosen place the spears are planted obliquely into the ground, their points directed toward the elephants. The hunters conceal themselves, with the exception of one who must go after a certain elephant. If the irritated animal attacks the hunter, the latter flees in the direction of the spears, so that the charging elephant will ram into one of them. The wounded animal is then attacked from the rear by the hunters in ambush. Elephant meat is said to be eaten in Kissaka. The mutware gets a tusk. Elephants are found chiefly in Bugansa, north of Kissaka.

Aside from drives and the use of decoys, wild game is also hunted with traps and trap pits. The traps consist of a snare lying on the ground and fastened at one end to a young tree bent to the ground. When the animal runs against the snare, the tree straightens out, draws the snare taut, and lifts the animal by its neck or a leg. The pits are carefully covered with foliage, and the captured animals are killed with spears and then divided up.

223 Birds are caught with slings, but they are also shot with bird arrows which are dull or have four points. Partridges are said to be pursued on foot and killed with a stick after the birds are exhausted.

224 In Mulera where hunters are very skillful, probably due to Batwa influence, [146] a great many otters are speared. They use a spear with a barbed head and a broadened end, which is said to be used also in hunting hippopotamuses. The hippopotamus hunters try to creep up on their prey in small boats, a very dangerous but also very much admired sport.

231 Hunting dogs are greatly loved in Ruanda and kept in great numbers. Every chief has a rather large number of them. The [552] dogs are called by special names. I realized how fond they were of their dogs once when the porters of our returning supply caravan stole a small dog. Its owner did not hesitate to follow my column on its westerly march for three or four hours and across two lakes, hoping that the porters would run into my column and that, with the help of a European, he would get back his property. This